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unworthy and inconsistent ways, resulted in a new scholasticism, and had no immediate ethical force.

This partial summary of his conclusions will show that the book is anything but conventional. If we were asked, however, how far Professor Vedder had actually traced economic forces, we should have to say that the volume appears to have been the re-working from the point of view of the new economic history, of earlier studies which but superficially regarded economic matters. Certainly it is not a thorough-going economic interpretation, as indeed it should not be. Yet, although the economic element is not as prominent in the book as its introduction would lead us to expect, it is so far recognized as to give the work a vigor and modernness of treatment which makes it outstanding. If it is not altogether written up from the sources in complete fashion, the book's use of secondary authorities indicates Professor Vedder's acquaintance with the newer type of Reformation studies, and therefore it will give wider currency to the more impartial and scientific estimates of an epoch whose real significance has too often been obscured by dogmatic sympathies and purposes.

Our Neighbors, the Chinese. By Joseph K. Goodrich. Chicago: Browne & Howell Co., 1913. Pp. 279. \$1.25.

A very readable sketch of contemporary Chinese society from all angles of approach. It may be used in connection with Dr. Soothill's work, noticed above, as it admirably supplements a volume dealing with China's religion. It gives a view of literature and folk-lore; education; home life; industry; social classes; the provinces; Mongols, Manchus, and Thibetans; child life; travel in China, etc. The book is equipped with sixteen illustrations from photographs, an index, and a good bibliography of English titles. It is well adapted both for general reading and for use in study clubs and mission classes.

Marxism versus Socialism. By Vladimir G. Simkhovitch. New York: Henry Holt & Co., 1913. Pp. xvi+298. \$1.75.

Everybody who has paid any serious attention to socialism in recent years is more or less aware that the movement has, with comparative suddenness, developed a bifurcation of tendencies which is both startling and mysterious. Some years ago, socialists were quite sure that they had the true scientific keys to the past and the future. Today, they have separated into right and left wings called, respectively, "yellow" and "red." The affiliations of the yellow

right are with "social reform" and "political action." Those of the red left are with "revolution," "syndicalism," and "direct action." To the layman, all this is rather confusing; but fundamentally the situation is not so mysterious as it seems. The author of the volume before us is a professor of economic history in Columbia University; and in this book he makes a clear and scholarly statement of the philosophical position of socialism today. While we cannot agree with all the author's positions, which in some cases appear to be unfair to the socialists, we have no hesitation in recommending the book to students of the movement. The author points out that of all the doctrines of Marx, the "economic interpretation of history" has suffered least from the ravages of time and criticism. Only a layman, however, could regard this method as a complete and perfect instrument of social research and interpretation. Professor Simkhovitch argues that nearly all the tendencies upon which Marx counted have failed him, and that, from the standpoint of the economic interpretation of history itself, the revolution whereby capitalism is to be subverted is not the inevitable future of social progress, but a concept in the realm of Utopianism. The book is one which appeals rather to the philosopher than to the general reader; and it ought to have a wide reading among students.

Professor G. A. Johnston Ross, of Union Theological Seminary, is the author of a devotional study of the Apostles' Creed, which is entitled *The God We Trust* (Revell, \$1.25). Dr. Ross holds that the present-day reduction of homiletic and theological emphasis to one or two very simple truths and appeals deprives many religious persons of that "plan," or "system," which they crave in their desire to square faith with all the facts of life. To meet this contemporary spiritual hunger, he would employ the Apostles' Creed as a devotional symbol for a systematic faith in which we associate ourselves with the church of the past while holding ourselves free from the tyranny of words and phrases.

A translation of a German work on the Apostles' Creed by Professor Johannes Kunze, of the University of Greifswald, is published as *The Apostles' Creed and the New Testament* (Funk & Wagnalls, \$1.25). Instead of deriving the creed from the New Testament, the author takes opposite ground, regarding the creed as anterior to the earliest parts of the New Testament. The book is polemical, and will not find much response in America. It was occasioned by the attempts of liberal German theologians to have the creed omitted from church usage.